

A  
L E T T E R

TO

Dr. WILLIAM NEEDHAM,

IN

A N S W E R

To the third

Letter by him Licensed

Written to

FATHER LEWIS SABRAN

OF THE

SOCIETY of JESUS

WHEREIN

The said LETTER is EXAMINED and CONFUTED.

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With Allowance.

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A  
LETTER

TO

DR WILLIAM WEBSTER

IN

ANSWER

TO THE

Letter by him

Which

FATHER LEWIS SAWYER

OF THE

SOCIETY OF JESUS

WHEREIN

The said Letter is Examined and Confuted.

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Second Edition

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LONDON: Printed by A. KNEELAND, Printer to the Royal Society, in Strand, at the Sign of the Sun, in the Year 1704.

Reverend Sir,

**E**VER since the Station I am in, hath required of me to publish some Sheets in defence of the Catholic Faith; it hath been my hard Lot, that no Adversary has entred into the List against me: but a Man of so little Temper and so much Gall, that his Answers have been a continued pattern of insolent Scurrility and disingenuous Petulancy.

He hath wisely concealed his Name, conscious that so abusive a Pen, in a Subject where Charity alone should guide it; could beget for him from all judicious Readers but as much contempt as he cast dirt upon me; and I will be so Charitable as not to divulge it.

But since I must own that I blush as much to see my self engaged with such a person; as I would, were I found Arguing a case with some Impudent Scold at *Billinggate*: a Discourse with such reviling tongues, tho maintained with all calmness, never befitting a Person of any Sense and Modesty; you must give me leave Sir to contend no more with that nameless piece of Confidence, but to address my self to you, since you have condescended to put your name to those Cavils and Slanders, and to abett them by Licensing them to pass the Press.

'Tis true; that a Minister abuse a Jesuit with the foulest Language, when he cannot oppose to his proofs any solid Reason or Authority; 'tis but a trick of course. I have read in some measure the most famed Books, in which such Men have pretended to answer the close and pressing Discourses of Catholic Divines; and I can justly give to almost all of them, that Character which I find in the 57. or 58th. Psalm Verse 5. *Furor illis secundum similitudinem serpentis, sicut aspidis surda & obturantis aures suas.* As if they had deafned themselves against the loudest truths, they pass by as insignificant the most convincing Arguments; and make it their whole concern by Cavils and Slanders to darken in vulgar Eyes the Reputation of their Adversaries; then they rest satisfied, if by thus wounding

them, they can disgorge their Gall and ease their peevish Humours.

Epist. 24. *Apud Aug.* St. Hierom complained of their earliest Leaders for using the like Method. *Quod solum possunt, nos oderunt per quos putant se libertatem docenda harescos perdidisse.* All they can do (says he) is to hate us, because they think we hinder them from Communicating freely the Infection of their Heresies. Hence have taken their rise those black unconscionable Calumnies, by which, when they could reach it, they have taken away our Lives: to this end of late years was singled out against us the Minister Oa—; their Fury being now Disarm'd, they turned the Stream of those Calumnies on the Catholic Church by misrepresenting her Doctrine; and again, when all the false Colours of those Misrepresentations are wiped off: those Slanders, that Scurrilous Language fall on them who appear in the defence of those Catholick Truths: for which double Service the Minister G—— seems to have been singled out. They are both equally well qualified for the purpose, because neither can blush.

L. de Gest. Pel.  
a. 36.

To both, we return, not with Anger but Compassion the Sentence of St. *Augustin*, which he applied to *Julian* the *Pelagian*; *Sicut falsa sunt Crimina qua obijcitis, ita falsa sunt dogmata qua fingitis nobis: sed dicite quantum potestis omne malum adversum nos mentientes, nos tantummodo adversum vos Christianam fidem & Catholicam defendemus, & quid opus est nobis reddere similia maledicta & non potius Evangelio credere, atque gaudere quod ex istis falsissimis maledictis vestris nobis merces augetur in Cælis.* As the Crimes you accused us of were forged; so are the Terrors you charge us with; but continue to say what evil you can, assaulting us with your untruths, our whole business shall be to defend against you Christian and Catholic Faith: and indeed what reason have we to answer you with like Scurrility, when we ought rather to believe the Gospel, and to rejoice that those your most false Aspersions increase our reward in Heaven. Our faith requires no such defence, Truth scorns to use such unlawful Arms I will not therefore take them up, but calmly make out the Force and Evidence of the proofs which I lately offered, to shew that the Invocation of Saints practised now in the Catholic Church, is the same with  
that

that which the Holiest Doctors and purest Churches of the fourth and fifth Century, made a part of their Devotion: and I will clear them from all the Calumnies set forth in the third Letter directed to me, to the License whereof you put your Name, which obliges me, Reverend Doctor, to purge my self to you.

The nameless Minister having owned, that if the *Roman* Church had proceeded no farther in her Devotion towards the Blessed Saints, than the Fathers and the Catholic Church of the fourth and fifth Century had warranted them by their Examples, he did not see how his Church could have divided it self from that Communion without the guilt of a causeless Schism: hereupon I made out that what he himself had been forced to acknowledge of the Devotion payed to deceased Saints by the first Ages, was more than our present practices could reach unto, and then I challenged him to shew in what points the Catholic Church, now (as ever) in Communion with the Church of *Rome*, had varied by excess from those Primitive times on this Subject of Invocation of Saints or to own his Congregation Schismatical, as far as that pretence coloured the Separation. I expected three Months an Answer to this Challenge, (how vain his excuse is for that backwardness I shall hereafter evidently shew,) it came out at last, and he assigned it in three points. I published a Sheet in which I made out by undeniable matters of Fact, the nullity of his supposed Alterations to which he rejoined his third Scurrilous Letter, which I shall now examine, and consult your second thoughts, to know whether by them you still approve his Answer.

The first point, he stated the difference in, betwixt the present Invocation of Saints used in the Catholic Church, and that practised in the fourth and fifth Century, was, that the Church of *Rome* doth use *direct Invocation* or formal Prayer to Saints, whereas the *Primitive Church* used only *such Addresses or Requests as are made from one friend to another*. In answer to this, I made out by plain Instances, which are the fairest proofs in such matters of Fact, that the Fathers of the fifth Century, and of the fourth Offered with as Formal an Invocation, equally Humble, Submissive and Devout Prayers, with any

any that are in present use amongst Catholics, let us see what he has answered to this.

First, I directed him to his own friends, the Centuriators of *Magdeburg*, the most famous Writers of Church History amongst the Reformed Congregations, I told him that in their fourth Century and fourth Chapter of it, he would find these words of St. *Athanasius* cited out of his Book *de Incarnatione verbi*, if you Worship the Man Christ because the Word of God dwelleth there, at the same time Worship also the Saints on God's account, who hath his dwelling in them. I proceeded to offer this following Prayer of the same Saint, cited by those Authors in the same Chapter: *Hearken Daughter of David and Abraham, and stoop Thy Ears to our Prayers, and forget not Thy People. We lift up our voice to Thee, remember us Holy Virgin, which didst remain after Child-birth a Virgin, and return us for these inconsiderable Speeches great Gifts and the Riches of your Graces, Thou who are full of Grace, hail, most Gracious, the Lord is with thee; intercede O Mistress, O Lady, O Queen and Mother of God.* Then I asked him whether he approved of the Comments which those his Reformed Historians put to this Text, to wit, 'tis wonderful that so great a Doctor should write thus—these Words breath Idolatry. What Answer is returned? whole Shoals of bitter and peevish Invectives against me; he most disingenuously dissembles that I cited the Centuriators for this, and offered these two citations as brought by them, *apud Centur.* 'tis on them, all he says must fall, 'tis those his Reformed Historians that are the pleasant Men who venture upon things with so much Ignorance and Confidence together, who pretend to bear all down with dint of Confidence, who commit whatever vile abuse of *Athanasius's* works, whatever blunder is found here: but such Birds make no difficulty to defile their own Nest; but you, Reverend Doctor, by Licensing such Frauds, approve of these unconscionable, slye Insinuations and false Aspersions. I know the second Sentence is taken out of the Oration upon the Annuntiation, suspected even by *Baronius* and *Bellesmin* not to be St. *Athanasius's*, because it plainly Condemns the Heresies of *Nestorius* and the *Monothelites*, yet was not cited against them: therefore I cited both *apud Centur.* as offered by his great Reformed Annalists, and to shew how little Authority

thority the greatest Fathers have with these men, when they believe them to make evidently against them. But now let us Examine this sentence; for, the Minister to keep his hand in, must falsifie it, and misapply it. Thus it stands in the *Cullen Translation*, which I have by me of the Year 1617. *If you Adore the Man Christ because the word of God dwells there, in the same manner Adore also the Saints on the account of God, who hath his dwelling in them. Now that above the Holy Ghost, that is, above God a man be honoured and glorified, is the highest impiety.* These are the Holy Doctors words, who reprehends *Samosatenus* only for acknowledging Christ to be a meer Man, and yet adoring him above the Holy Ghost; but he not reprehending *Samosatenus* for saying that an Honour or Worship would be due to Christ, though he were but a pure Man in whom God dwelleth by Grace and Glory; but urging that on the same account the Saints might be Honoured and Worshipped, the Centuriators had reason to Cite him as supporting the Worshipping of Gods Saints: for though Christ had been but a Man in whom God in a particular manner dwelled, to whom he had given all Power in Earth and in Heaven, he might and ought to have been prayed unto, though not as God; to have been Worshipped though not by Divine Worship, and above the Holy Ghost true God.

The next Citation, and the first I produced as taken from the Author, is of St. Cyril of *Alexandria*, in the Council of *Ephesus*. The words were these, which I will lay down here more at large. *Hail in all our Names Holy Mother of God, most Excellent Ornament of the whole World, unextinguishable Lamp, Crown of Virginity, Scepter of right Doctrine, Temple never to be destroyed, dwelling place of him that cannot be contained within any place, Mother and Virgin by whom he is named blessed in the Gospels, who comes in the name of our Lord. Hail you that did bear in your holy Virgin-Womb him that is immense and incomprehensible, by whom the Holy Trinity is Glorified and Adored the Universal World over, by whom Heaven Exults, by whom Angels and Archangels rejoyce, by whom the Devils are put to flight, &c.* Then he concludes, that none can sufficiently praise that Glorious Virgin, and ends his whole discourse with these words, *Let us fear and worship the undivided Trinity, Celebrating with Praises.*



Praises Mary the Ever-Virgin, to wit, the Holy Temple of God, and her Son, and immaculate Spouse. That you may judge with greater certainty of the exactness and meaning of this Quotation, I offer a part of it to you Doctor in its Original.

Χαίροις παρ' ἡμῶν μαρία θνητοῦ, τὸ σμύλν χειμᾶλ<sup>α</sup>  
ἀππαῖς τῆς ἐκκλῆσις ἡ λαμπας, ἡ ἀσβ<sup>α</sup><sup>α</sup>, ὁ εἶρας<sup>α</sup> τῆς  
παρδνίας, τὸ σκῆπτρον τῆς ἐκδοδοξίας, ὁ ναὸς ὁ ἀγαπᾶ-  
ται, τὸ χαρὸν τὸ ἀχαρῆς ἡ μήτηρ ἡ παρδν<sup>α</sup> δι' ἡς  
ἐνομαζέται, &c.

This was plain and full; what answer is returned me? first a Cavil at my saying he spoke it in the name of the whole Council. I affirm it again, for as *Baronius* proves this Oration was recited at the second Action or Session of the Council, that Church of St. Maries was the Place the Council was held in, the Bishops were then gathered together, it being the 23d. day of July, to them all and in their Name spoke St. Cyril, who presided as Pope Celestine's Legat. What could a Title prefixed to St. Cyril's Oration signifie in opposition to this: and yet the Minister must falsifie it by putting the word Bishops in it, whereas the words are, *when seven went down to S. Maries Church there, which relates to those who entred in with St. Cyril: he spoke to their full Assembly when he begun with these words, I see joy and chearfulness in this Assembly of Saints, who invired by the Holy, both Mother of God and Ever Virgin, did with a willing and ready mind Convene.* I hope Doctor, I had reason to say the Saint spokē in the Name of that Council. Next he tells me this is no Prayer, but a Salutation of the Virgin. This is a Blunder indeed! so that the Prophet David did not pray to God, but Salute him only by all those Psalms made up with the Praises of Gods Mercy and Power; so that Praises offered to God is no Prayer, and David did think on nothing less than Prayer when he said *apud te laus mea in Ecclesia Sanctorum*, that he offered to God his Praises in the Congregation of Saints; and that holy Prophet wonderfully mistook when he called the Praises of God the best of Offerings, a Sacrifice; *immola deo Sacrificium laudis*—*Sacrificium laudis honorificabit me*, offer to God a Sacrifice of praise—the Sacrifice of Praises will honour me. Is this your Verdict

Doctor?

Psal. 21. 26.

Psal. 49.



Doctor? But *thirdly*, I am with much heat accused: for applying to the Virgin what was said by the Saint, of her Womb, a sad mistake indeed! It *is* must not be by whom, relating to the Virgin, but by reason of which relating to Christ in her Womb: but Doctor, did you not blush when you read this gross Cheat, which any Grammar Scholar can so easily find out, and yet had a thought of Licensing it? Was not that *is* in the very immediate period, where not one word yet was said of the Virgins Womb? Here I might enlarge my self, if I had a Vein for Reviling, but I only nakedly ask your judgment.

My third Citation was out of St. Gregory Nyssen, and his Prayer to St. Theodore was as follows. *Martyr, use the liberty you enjoy to speak for your fellow Servants: you have conquered the World, but you have not forgotten the Passions and the Necessities our human Condition is liable unto: ask for peace, that those public meetings may continue, that the enraged and wicked Barbarians may not plunder and destroy our Churches and Altars, that no profane and impious man tread the holy things under foot: for we that have been preserved untouch'd and alive, do owe our selves obliged to you for this Blessing, and will ask your Protection and Security for the future.* Could a fuller, a more devout, submissive Prayer be framed, or that expressed a greater Faith and confidence in the prayers of Saints? To own the greatest Blessings to have been obtained by a Saints Intercession, that for it we are obliged to him, on that account to have again recourse to him, and to expect his protection if asked, and from it a future security, if this be not as *formal an Invocation* as any Catholic ever used, I know not what Invocation is. I crave your opinion of it, Doctor: but what Answer is returned to this? *that he hath Answered it already.* And what Answer did he give before? 'tis plainly a Rhetorical apostrophe why? He does suppose the Martyr himself to be present there, and to hear what he said, as well as any of the Congregation did. I do conceive this Argument never entered before into any mans thoughts: St. Gregory did suppose St. Theodore to be present, and to hear what he said, therefore he did not pray to him; do you Doctor allow of these doughty Proofs? but what Satyr even blew hot and cold so at one breath? Before, this Minister had told us the Saints were prayed unto where they were believed to be present, and he repeats it just after: Yet now, St. Gregorys words shall be no

Prayer, because he believes the Saint he addresses himself unto, to be present, and to hear him. Is this the Answer then? Not the whole. St. Gregory says he, further supposed, that the Martyr had got leave to come down, and be present at their Assemblies (*all which are pleasant fancies.*) Did you observe, Doctor, that it was so eminent a Saint as Gregory Nyssen these words were spoken of, and yet have you so far lost all respect for those blessed Spirits as to License them? *Ans. St. Gregory desires St. Theodore to get the rest of the Martyrs, St. Peter, St. Paul, St. John to pray for the several Churches Planted by them, whereby he shews his belief that they did not hear him.* This is as good an Inference as if I should say St. Paul asked the prayers of the Romans to God for him; therefore he believed that God did not hear him, for those prayers were to be directed to God.

The next Father Cited by me was St. Gregory Nazianzen, thus to St. Basil, *O sacred and divine man look down on us from Heaven and either by your prayers mortifie that sting of the flesh which God hath given us for our instruction, or move us to bear it with a courageous mind, and direct our whole life to that which is most fitting; and when we part out of this life, receive us there in your Tabernacles.* To this was added a like Prayer of the same Father to St. Cyprian. What answer is to be expected here? *He indulges himself in a Rhetorical way, and he proves it because that, for all his familiar talk in some of his Orations to the Saints, he did not believe that they could hear him.* Could this be proved, it would be home, he thus attempts it. *This is plain from his 4<sup>th</sup> discourse to Constantius.* Reverend Doctor could you let this pass? this disingenuous juggling? Constantius lived a peevish Arian, a Persecutor, and it was but a dubious report that he Repented at his death: St. Gregory speaking to this Emperors Soul, of the Salvation whereof there was but small hopes, and a weak probability, says *if thou hast any sense, any knowledge, and can any one in his wits infer from thence that this Father did not believe the glorious Souls of the blessed Saints heard his Prayers?* Reverend Doctor do you allow this parity?

I brought next the Prayer of St. Maximus to St. Agnes. *O most shining to the eyes of Christ, most beautiful to the eyes of the Son of God, most acceptable to the Angels and Arch-angels, with what fervent Prayer we can, we beg of you that you will vouchsafe to remember us, that he may grant us forgiveness of our sins, who hath bestowed*

bestowed on you the reward of your Labours. By these plain words those insignificant Shifts of Rhetorical Figures were wholly defeated: here Prayers, and fervent Prayers, are Offered in the very term. What answer shall we have here then? Even none; he needs not trouble himself about it he says, because 'tis past St. *Augustine's* time, to which he referr'd me. But First: Is it past the fifth Century, about which our debate was? Secondly. We find this Holy Bishop subscribing to the Synodical Epistle of the Council of *Milan*, over which *Eusebius* the Metropolitan presided, in the year 452. St. *Augustine* died in the year 430. So that this holy Bishop *Maximus*, tho he outlied him, yet was contemporary with him. How then, Reverend Doctor, come you to approve this new Chronology?

The next Father was St. *Hilary of Arles*, whose Prayer to St. *Honoratus* was this. Ever remember us in the Presence of that God which you attend, singing that new song, and following the Lamb whithersoever he goes. You are our Patron, the Interpreter of our Prayers, an acceptable and powerful Protector, present the Prayers of your Flock Offered at your Monument, and obtain, that in a perfect union both Bishop and People may attain what you have ordered and delivered. I meet with a wonderful answer to this plain and pious Prayer, to wit. He does not pray to him but desires as he was their Patron to continue so, which speaks no more than that intercession which was then believed. Do you own this, Reverend Doctor? If so, then in this point you pass to our side, for we believe now no other Intercession but this, to wit, that the Saints remember us, be our Patrons, Offer our Prayers to God, received from us at their Shrines, and obtain for us the blessings we intreat for. Here indeed the Minister answers ingenuously, but here also he yields and grants the whole Point.

The following Father I produced was *Nestorius*, Patriarch of *Constantinople*, who preceded S. *Chrysostom*. This Prelat having given an Account why S. *Theodore's* Feast was ever kept on the *Saturday* of the first week in Lent, to wit, In Thanksgiving to the Saint, for having in a Vision forewarned the Patriarch of *Constantinople*, that late during the Persecution of *Julian*; that the Apostat designed to pervert or destroy all the Christians, by permitting no Meat to be sold in the Market, but such as had been Offered to the Idols, and besprinkled with the blood of those Abominable Victims: and advised him to prepare such a

Provision of Bishops would suffice for his Flock to feed upon whilst the Markets were thus shut up to them; and for having thus secured their Religion and Lives: he makes this following Prayer to the Saint, to obtain a continuation of his Protection against the worse Julian, the Enemy of Mankind; who then, and that present Persecuted the People of God. These be the words of his Prayer. *O Splendor of the Martyrs, glory of the Saints, O worthy gift of God, Omnipotent keeper and defender of the Faithful, be not unmindful of our Poverty and Deplorable State; but vouchsafe thou always to pray for us, O most admirable Adam! we do thou despise us, who are daily assailed by Julian (the spiritual one, who both then and now is author of evil,) the Enemy of our Souls, for we believe that you live after death; thou then who art yet alive in Christ; and standest near unto him, endeavour by thy Prayers to make him gracious unto us thy Servants, that freed by thee from the present miseries, we may attain to the happiness that is reserved there for us. Can a more formal Prayer than this is, be found in use amongst the Catholics of this Age? what answer is opposed to it? First, That he knows not where to find this Work of Nestorius, and yet the Book of Beilarmine de Script. Eccles. soon after cited by him, directs him to find it in the sixth Tome of Lyngman fol. 71. then he will have it to be spurious, because Julian was dead twenty years before Nestorius was installed Patriarch, as if the very words of the Prayer, (even without the Parenthesis, which in Transcribing was casually left out) did not evidently make out that it was the threats of the ever-persecuting Julian, the Enemy of Mankind, that he asked to be protected against, that first Apostat from God, the Devil. So all the blustering Storm of Cavils raised by the Minister fall of themselves, and this Prayer remains an evident instance of the Invocation of Saints in the fourth Age. Reverend Doctor, do you not own it for such?*

In Frag. ch. Pat.

The last Prayer I offered was that of S. Greg. Nazianz. *O Venerable Virgin, Chast and most Happy, hear my voice benignly, and grant me that which is chief of all, to wit, that departing from this life, I may find thee to be my Patron.* His Answer is, that no Patron can be in the Abode without calling upon his Abode: how this Answer fits that Prayer I leave to your second thoughts, Reverend Doctor.

Because this Minister thinks there is a strange charm in some words, which he misplaces, and ever offers in lieu of Arguments,

gements, especially in this Subject, the word *Invocation*, I added the plain Sentences of *S. Basil*, *S. Greg. Nyssen* and *S. Augustin* teaching it in the very term.

First, *St. Greg.* in his Oration on *St. Theod. M.* The Christians call on the *Martyr* as on Gods Minister, who being Invoked by them is able to Impetrate for them what favours he pleases. How could this Saint have explained fuller his sense, or our Doctrine? Sure we shall meet with a home Answer to this. *St. Gregory Nazianzen* hath no such Oration; 'tis true Sir, but *St. Gregory Nyssen* hath, and the Minister could not mistake my meaning, that self same Oration having just before been cited and owned by him, so that he could not but see the Erratum of *Nazianzen*. for *Nyssen*: but he was glad thus to avoid answering to so plain a Sentence: is this fair and sincere dealing? methinks Reverend Doctor, you should have rectified these little tricks and sleights before you set your hand to License them.

*St. Basil* is as evidently plain, the *Martyr* called by his name, sheweth himself present to as many as call, by his works: behold he uses the same terms which express the Invocation of God in *Zachary*, they shall call my name and I will bear them: his answer is, that I cite not the place, and he will not look for it. A quick dispatch: however, against he is in a better humour, I tell him the words are to be found in *St. Basil* 26th. Homily of *S. Mammas*. What Verdict, Reverend Doctor, will you pass on this so plain a Sentence, past in favour of the Invocation of Saints?

The last I produced was *S. Augustins* Observation on the Blessing of *Job*, *Gen. 48.* to wit, that not only Exaudition but Invocation is used in reference to Men as well as to God. Two answers I find opposed to this Quotation. The first, all he means is, that the word *Invocation* is used in a civil respect to Men as well as in a Religious respect to God; if this were his whole meaning, it were enough to discover the Vanity of the Minister, in printing over the word *Invocation* in a large character in all the Sentences which he produces against us, and which speak all of Divine Worship, to perswade his Vulgar Readers that all Invocation is a Divine Worship. But who authorises him to make *S. Augustin* speak, what never came into his mind of Civil and Religious respects. He could not be so ignorant as not to know that *S. Austin* allows Religious (another hard word) respect to Gods blessed Saints in express terms, and that writing against the Heretic

L. 29. C. 21. Heretic *Fauftus*, who had Calumniated the Christians for honouring the Sepulchres of the Martyrs, by saying, that they had turned the Idols into this. The Christian People (says the Holy Doctor) Celebrate together the memory of the Martyrs with a Religious Solemnity, both to excite to an imitation of them, and that they may be partakers of their Merits and be assisted by their Prayers. The Ministers second answer is, this very Father hath fully secured us from taking it as to Men in a Religious Sense, when he tells us that the *Martyrs names* were recited indeed during the Divine Service, but they were not Invoked by the Priest who did Officiate. Do you approve, Reverend Doctor, such curtail'd Citations, that insinuate the very contrary meaning to that of an Author? What naming of the Martyrs is allowed by *S. Austin*, what Invocation by the Priest that Officiates is denied? For he doth exprefs himself fully in both; that Commemoration the Holy Father owns is by which we recommend our selves to their Prayers, and the Invocation he denies to the Priest is only this, *We Offer to thee O Peter, O Paul, O Cyprian*, and the reason he gives for it, *their Oblation they make to God who hath Crowned the Martyrs*. And is not all this the Catholic Doctrin of the Church of Rome?

Serm. 17. de  
Verb. Ap. c. 1.

L. 20. Contra  
*Fauft.* C. 21.

The Minister pretends next, that from these words of *S. Paul*, how shall they Invoke or call upon him in whom they had not believed, it follows as *S. Pauls* Sense, that no one ought to be Invoked but he that is believed to be God. Tho the silliness of the Inference be patent to the most careless eye, yet I had Confuted it by a most Natural and unanswerable instance, which is this: that it would equally follow, that because no one can love God who believes not in him, no one must be beloved but God: So that each Wife that loves her Husband, each Son that loves his Father, or Subject his Prince, is an Idolater: And indeed, is not God as good as he is great: 'tis true, God will be Worshiped, but 'tis as true that he challenges that we love him with all our Heart, with all our Soul, with all our Strength: whoever then pretends that an inferiour Religious Worship, or Invocation, gives to Creatures the Worship we owe to God, must equally hold that Charity to our Neighbour is injurious to God. What Answer doth this conclusive Argument receive from the Minister? He tells me he will pass it by, and he is as good as his word. Is this, Reverend Doctor, a Method you allow of?

Now



Now we fall to the second difference, which the Minister had offered, betwixt our present Invocation of Saints and the practice of the fourth and fifth Century. 'Tis this, *those Requests were made at the memories of those Martyrs to whom they were presented, and who were believed to be present, tho' invisible.* If I can prove that the Martyrs had such Requests offered them where their blessed Spirits were not believed to be present, or at several and distant places, the Minister must yield that he was mistaken in assigning this second difference, there being none such. I offered towards it the following Authorities, and I shall consider the Answer he returns.

The first is St. *Augustin*; The solution of this question is beyond *De cura pro*  
 the reach of my understanding, how the Martyrs help those which most *Mar. c. 16.*  
 certainly are help'd by them, whether or no they be themselves present  
 at one time in so different places, &c. Behold the holy Doctor  
 is certain the Martyrs help their Clients at one time in different  
 places, yet uncertain whether they were themselves present :  
 it was not his Perswasion then that the Saints help was to be re-  
 quired, only where they were believed to be present ; this is  
 a clear demonstration. What answer gives the Minister ? if it  
 was past his understanding to solve it, it had certainly been his best  
 way not to have meddled with a thing which had no certainty, and  
 which no finite Nature was capable of ; what, Reverend Doctor, do  
 you then allow this young Sophister thus to revile and flout at  
 St. *Augustin* ? Is this all the respect owed to so great a Doctor,  
 so enlightned a Saint ? But is this an answer ? Yes 'tis a suffici-  
 ent owning that none can be given.

The next witness I produce is St. *Gregory Nazianzen*, who *Orat. 12.*  
 having largely shewed how the Martyrs Cure Diseases, put  
 the Devils to flight, &c. he adds, *where their Bodies only are,*  
*the same effect is had as from their Souls, whether they be touched or*  
*worshiped ;* the Ministers Answer is, *this is directly for me, but your*  
*Ignorance is too great to let you see it :* what name, Reverend Do-  
 ctor, shall I give to this Answer ? The Martyrs received Addres-  
 ses ( says the Minister ) only where they were believed to be  
 present. I say on the contrary, where only their Bodies were  
 believed to be present, they were piously touched and Worship-  
 ed, and the same favours were received as if their holy Spi-  
 rits had been present. St. *Gregory* says the same, in the very  
 same terms ; ( that's for me, says the Minister. ) 'Tis so in-  
 deed



deed, if he will learn the Truth, and abandon his Errors.

The third witness is St. *Ambrose* in his Sermon on the holy Martyrs, *Naxarius*, and *Celsus*. Have you Invoked the Martyr (says he) he hears you every where, who is honoured in the Martyr according to his Disposition, who weighs your vows and dispenses his gifts, in so much is a nearer presence of the Intercessor granted as the Faith of the Client is more devout. Behold how any Martyr may be Invoked every where, how all those whose fervent Devotion obtain it of God, shall find them present to hear their Prayers, and to bring them the desired blessings. Could any thing be answered to this? He tells me there is no such Title in the Edition of *Forben*, which he hath as a Sermon in *nat. SS. Nat. & Celsi*: and he would not turn over five Tomes. This is an easie sleight to pass by what a Minister dares not stand against: This Sermon of St. *Ambrose* hath been cited a thousand times, is known to every one that hath ever lookt in that holy Fathers Books. It is his fourteenth Sermon, pag. 144. in the fifth Tome, of the Edition of *Paris*, 1661.

Dial. l. 2. c. ult.

I added St. *Gregory* the Great, affirming, that greater Miracles are often wrought where the Saints bodies are not, that our mind being fixed upon God, our Faith may have a greater merit, forasmuch as we know they repose not there, and yet believe that they fail not to hear and grant our requests. This was unanswerable, and therefore to be slighted, by saying, he comes too late, but for what? to prove the belief of the fifth Age? St. *Gregory* did not limit what he said to his time only, and I am sure he is a good witness, to what was practised and believed in the Century which he immediately followed.

I advanced next, as evident witnesses to the Truth which I defended, those Fathers who owned that the same Saints Reliques lay in several places, were honoured in, and carried about to distant places; the evident import whereof is, that Saints may be Worshiped in many, and if you please, in a thousand different places: in a word, wherever the God of those Saints is, (as St. *Ambrose* observes,) who every where hears us, manifests those Prayers to his Saints, and grants the blessings asked by their Intercession. I produced first St. *Gregory Nazianzen*, attesting that a little dust, the least splinter of their decayed bones, a lock of their hair, their cloaths, some drops

*Jamb. 18. de Virt.*

the almost worn off of their blood, there as much Worship paid them as the whole Body: that the very calling a place by the Martyr's name, was known to him to have been of as much efficacy as if the whole Martyr had layn there. This was too plain to be disguised by the Minister, therefore taking the advantage (I suppose) of one Letter misplaced in the Margin of *de veirs*. for *devis*. he tells me the piece I quote is not in his works: to assure him, I find it there, I will set down the Original words *Και κοινῶς, Βραχύναν ἢτ' αὐτὸν ὅσων παλαιῶν ἢ τειχῶν μαρτῶν μέρῳ ἢ καὶ φαμίμετ' ἢτ' αὐτὸν μαρτυρῶν σημειῶν ἀρετῶν εἰς ὅλην τιμὴν τῶν καὶ ἀληθινῶν, &c.*

Theodoret followed next, and his Evidence was this. *Their* Serm. 3. Contra  
Grac.  
Bodies are not each in their own Monument, but being divided amongst the Cities and Villages, are by them esteemed the preservers of their Souls and Bodies, and called their Physicians, and honored as their Protectors and Guards: and making use of their intercession to God, they by them obtain Divine benefits, and the divided bodies retain their power entire. To this so full a charge against him the Minister hath no answer to give, but tells me, I must seek out his former Answers. I have sought, and I find no other but this, that if the Book hath not been tampered with, Theodoret contradicts himself elsewhere. Do you Reverend Doctor allow of this Answer? However, I will vindicate Theodoret from this false Aspersion within few Lines, where the Council of *Laodicea* will come in my way.

I produced next *S. Augustin*, relating several Miracles wrought, to his certain knowledge, at the Reliques of *St. Stephen*, in the different places they were honored at: and here I meet with an answer that deserves a Severe Censure from any Christians Pen, I leave it Reverend Doctor to be receiv'd from your second thoughts. The Minister tells us, that had he room, he would give the Reader a very diverting account about their being found. And are then Gods Miraculous favours, attested by whole Nations, recorded by the holiest and learnedst of the Fathers, to be ridiculed and made the subject of a very diverting account? One may easily guess of what block this chip is hewed, at what *Gambel's* feet this pious Christian hath been brought up, to wit, at his who made it the main work of his Comical Satyrs to ridicule by a piece of most prophane and unchristian

istian wit Gods Saints, to traduce their most pious actions, and the most miraculous favours bestowed by Almighty God, exposing both to the lewd ralleries of loose Libertines, equally applicable to the actions of the Patriarchs, Prophets and Apostles, and to the Miracles related in the holy Scripture.

Beda Hist. l. 1. c. 13.

I offered next, *St. German* to whom this Island owes the Expulsion of the *Pelagian* Heresie, carrying about him in a reliquary for his protection and safe-guard the Reliques of all the Apostles, and many Martyrs, the very Dust that lay about *St. Albans* Monument: by a touch of those Reliques, and the Intercession of those Saints, restoring sight to a blind Woman. The Minister hath recourse here to his familiar shift, barely saying, *this is not to the purpose*. Reverend Doctor, if you License such Answers, you will refuse your Name I see to no Scribler, and will never want Answerers (but such) to what ever Evidence comes out against your Church.

We are come to the last difference branched by the Minister into these three points: The first, *that those requests and interpellations to Saints, were not commanded by the Primitive Church, where-as they are enjoined by the Church of Rome*. The second, *that they were not Authorized by any Councils in the first five Centuries, and that they are by the Council of Trent*. The last, *that they were not used in the public Offices, as now they are*.

I accused him of untruth in the first, the Church not Commanding Invocation of Saints, not enjoining it. His Answer is, that I am angry, and run into nonsense, *for: who else says he, would talk of a matter of Practice, being Commanded as an obligation of Catholic Faith*. Do you allow this, Reverend Doctor? is it then no obligation of Faith in your Church to pay Civil Obedience to your King? Nay, to believe in God; to hope in him, to love him, is it no obligation belonging to your Faith? for all these things are matter of practice. But the Minister had no other way to cover his misrepresentation, and any colour must serve to cover him when he should blush.

I cited four Councils authorising the Invocation of Saints; and first the General Council of *Chalcedon*, in which the Bishops belonging to the Patriarchat of *Constantinople*, publicly in the Council, and unopposed, used this Invocation to *Flavianus*, *Flavianus lives after death, that the Martyr pray for us*, more than this our Litanies to the Saints do not express. What answers

answers the Minister? He tells us a long Story known to every one of *Bassianus* and *Stephen* contending for the Bishoprick of *Ephesus*; that the Authority of *Flavianus* who had Communicated with *Bassianus*, being brought by him, the Bishops of the Obedience of *Constantinople* supported him: then having made way for a Forgery, he translates thus my Citation, thus falsifies that Council, *the Martyr shall intreat you for us*. Reverend Sir, are not these the original words, *Flavianus intercede pro nobis* &c. & *audite quod dicit dominus deus vester*. Do not all Translations deliver it thus, *Flavianus post Mortem vivit, Martyr orat pro nobis*; but falsifications are the usual shifts of this Minister.

The Lower  
Print of the  
Year 644.

The second was the Council of *Gangra*; Can. 20. if any one through pride as believing himself perfect (that is, not needing the Intercession of Saints) accuse those meetings which are had at the places where holy Martyrs repose, or in their Churches, or believes that such Oblations as are made there ought to be slighted, be he accurs'd. 'Tis evident that the Curses of this Council fall upon those who have taken down the Monuments of Saints Erected in our Churches, defaced their Memories, cast away or hid their holy Reliques. What answers the Minister? He calls the Parenthesis, which I added for a clearer Exposition, my folly, and that's his chief Answer. To make it out he tells us, this Council was called against the Disciples of *Eustathius*, guilty of that gross Error mentioned by St. Paul of forbidding to Marry, that would not Communicate with Married people, would not receive the Eucharist at the hands of Married Priests, (this is put in by the Minister in favour of his fellow Ministers Wives, whereas this Council never favoured or countenanced Priests living in Wedlock, all Councils, Fathers, and Churches, Condemned and deposed all those who having received holy Orders, pretended to a Sacrilegious Marriage, till the late blessed Reformation found out the new way of propagating the Gospel, and increasing the Godly.) But despised not only them but the Christian Assemblies, at the Memories of the Martyrs. Then he asks me what all this is to Invocation of Saints. St. Basil in his 78. Epistle, and *Epiphanius* in her. 75. *Sozomenus* and others, and the Canons of this Council give us a different account of the many Heresies of this Bishop of *Sebastia* in *Armenia*. The Synodical Letter of this Council to the Bishops of *Armenia*, *Quod loca Sanctorum*

*Apud Iam.  
Quintimus.*

*forum Martyrum vel basilicas conueneret, & conueneret illuc conueneret & Sacramenta conficiunt reprehenderet.* He and his Followers despised the places or Churches where the Martyrs Reliques were honoured, reprehended those who Assembled in them, and those Priests (whatever they were) who Consecrated in them. Is not this followed by your Church, Reverend Doctor? and was this Citation nothing to my purpose?

The next Council I produced was that of *Laodicea* held in the Year 320, as *allowing the Worshipping of the true Martyrs of Christ, and mentioning Churches built in their honor over their Adornments, whither the Christians resorted.* The Minister for want of a better Answer, tells me in the language familiar to him, that I quoted this Council out of the abundance of my Ignorance: Let us see whether his two Reasons are better than his Words. I had noted in the Margent the 6. and 34. Canon. His first Answer is this, the sixth Canon orders that *Heretics shall not be permitted to go to Gods House as long as they continue in Heresie.* It doth so, but why is the Title of it omitted, which declares what Churches those were? is it not *de Hæreticis intrantibus in Ecclesias Martyrum*, of Heretics entering in to the Martyrs Churches: doth this encourage no more the praying to Saints, than the first Chapter of *Genesis*? were not Churches Erected in their Honor, that people should Assemble in them to honor them? the 34. forbids the Christians to leave these true Martyrs of Christ. It was then to them the Christians resorted in their Assemblies. And is all this besides the purpose? Besides the Ministers I conceive, but not besides mine. What will you say to the Ninth Canon then, which satisfies us to what end Christians met in the Churches of Martyrs, when it forbids to Assemble in those of the Heretics Martyrs, *Orationis causâ vel famularis*, to pray, or to obtain health, *Petenda curacionis*, as *Isidore Mercator* translates it. But for a second Answer he tells us, That this Council in the 35. Canon Condemns Invocation of Angels, and consequently of Saints as Idolatry, and a forsaking of Christ. That [as] is folled in, that a vulgar Reader may not perceive what this Council Condemns, to wit, the very Idolatry of the Pagans. Because this Canon and *Theodores* Observation on it, is often made use of by this Minister, I will set down a short account of it. *Simon*

*Magus*

*Dynis. Exi.*

*Magus* with his Disciples, *Alexander*, *Saturninus*, *Cerinthus*, *Celsus*, &c. esteemed the Angels as Gods of an inferior rank, and preferred them to Christ as Governors of the World, by whose supreme Mediation (independently from Christ) our prayers reached the highest God, to whom Sacrifices might be offered, as witness *Clement* 6. *Constit. St. Irenaeus Lib. 1. C. 20. Epiphanius Hæreses* 21, 22, 23, 28. *Origen* in his Books against *Celsus*, &c. and the very Devils which the Pagans adored, they called Angels and gave out to colour their Idolatry, that they only Worshiped Angels, as *Tertullian* observes, *Apolog. cap. 23.* against these *St. Paul* writes *Coloss. 3. 19.* as not holding the head, which is Christ. These as *Theodoret* Explicates this Canon, did forsake Christ Jesus, and therefore in opposition to these, the same *Theodoret*, maintains the Worshipping of Martyrs, because Christians do not pretend to address themselves to Gods, but pray to the Martyrs of God as divine Men, whom they invoke and pray to as their Intercessors to God. And could you Reverend Doctor permit this Minister to abuse the Council so far as to teach that it forbid the prayers to Angels and Saints as our Intercessors to God according to the Catholic way? He might as well have said, that Council forbids going to any Church, because it Excommunicates those who resort to the Heretics Churches and Congregations.

Græc. Aſ. l. 2

The last Council I cited was the fourth of *Carthage*, held in the year 368. not only authorising the Christians to meet in Churches Dedicated to Martyrs, and even wherever any Monument of a Martyr should be, but commanding all Altars should be demolished, if there be not an evident certainty of the Reliques over which they were erected. This was the most expressive method of authorising Devotion to the blessed Saints. Yet I must rest satisfied with this Answer only of the Minister, that all this is nothing to the purpose.

In fine, to *S. Augustinus* Commending the Christians for flocking to the Monuments of Martyrs, there to ask Miraculous Favours, and to some particular Saints for such and such peculiar Graces, to others again for different ones; than which Testimony nothing can more evidently prove a most pious invocation of Saints; all the answer I can obtain from the Minister is, we need not trouble our selves about him; could you let this slip Reverend Doctor? Is this the Protestant way of answering the plainest

Ep. 137.



plainest authorities from the Fathers? Your Writers or your Cause must be sunk very low when such dregs support it.

What I pretended in the close was to offer Commemorations of the blessed Virgin and holy Saints, more full and expressive in the ancient Liturgies than any in the present Roman Missals.

Catech. 5.

First, I produced St. Cyril, Patriarch of *Hierusalem*, bearing witness to this Prayer, in the Liturgies of his time, *We pray to thee all of us, and offer thee this Sacrifice, so as to make a Commemoration also of those who have slept before us, first of the Patriarchs, Prophets, Apostles, Martyrs, that God through their Prayers accept of our Prayers.* We never say more than this in any Commemoration in our Missals. What answers the Minister? *This proves not one jot farther than the belief of the Saints Intercession for those on earth.* No? doth it not prove that this intercession is to be asked by us and may be obtained? And what more do we hold or teach? And doth not St. *Augustin* teach as much when he says that we do Commemorate the Saints at the Holy Table——*that they may pray for us.*

Trait. 84. in 7o.

I offered most devout Prayers to our blessed Lady and the Saints out of the Liturgies of St. *Basil* and St. *Chrysostom*. The Minister first would suppose they have been *Interpolated* but he knows not how to prove it, and therefore attempts a second Answer, to wit, *those prove only that they believed that the Virgin Mother interceded for them.* If the Minister means that they believed the Saints interceded equally, whether they were asked to do so or no, and that their prayers in general were equally applied to us whether we asked it or no, 'tis as silly a fancy as could be obtruded: for who asks what will equally and unavoidably happen whether asked or not. Do you Reverend Doctor thus sport with God in your Prayers at your Congregations? I assure you the Catholic Church doth not. If he means that by our Invocations we obtain the particular prayers, or a particular application of the general prayers of the Saints for us, and that consequently it is profitable to call upon the Saints, he grants all that the Council of *Trent* teaches, and requires to be believed.

The last I cited was a Preface, which *Pelagius* the second witnesses to have been of a *most long continuance* in the Church before his time, and to which St. *Leo* alludes. The Minister answers, *it comes too late: great is his skill in Chronology!*

Our



Our question is touching the Invocation of Saints practised within the first five hundred years: *St. Leo* Presided by his Legats over the General Council of *Chalcedon*, which was held in the year, 451. is not this within the fifth Century?

Behold, Reverend Doctor, an account of the Letter you have thought fit to License: *I* will not by any severe reflections represent to you the character it deserves: *I* leave it to the Reader, who will be inclined to believe that this Letter is a good proof that the same Spirit guides now-a-days the Pens of the Writers of the Reformed Congregations, which one of their most Renowned Divines did acknowledge to appear in their Writings; 'tis the Learned *Zanchius*, and these are his words. *I perceive what manner of Writing very many, let me not*

*Ep. ad Jea.  
Spiritualem in  
fin. l. 7. &  
S. Mycel.*

*say for the most part all, do use in the Churches, as they are called, of the Reformed Gospel: who would seem notwithstanding to be Pastors, Doctors, and Pillars of the Church: the state of the question that it may not be understood, we often of set purpose darken; things which are manifest we impudently deny, things false, without shame we avouch, things plainly impious, we propose as Fundamental Articles of Faith; those that are Orthodox we condemn of Heresie; Scriptures at our pleasure we distort to our own Dreams, we boast of Fathers when we will follow nothing less than their Doctrine, to deceive, to calumniate, to raile is familiar with us—— so we may but defend our Cause, good or bad, by right or wrong, all other things we turn upside down.*

May this Spirit of Error by the Mercies of God abandon at last you and yours, and the true Light of the World, Christ Jesus by the favourable rays of his Grace, bring you all to the Truth, to the Bosom of that his Church, ever guided by the spirit of Truth, that we may make all again one Flock, under one Pastor. 'Tis the hearty wish of,

April 21

LEWIS SABRAN

of the Society

of JESUS.

F I N I S.